113, 101, 221, 619, 184, 565, 701, 721 Bedouin MJ4

[For information on the Bedouin see 1: Coon, Ml Middle East, cat. 116, pp. 197-204.]

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619 wander into the lands of a hostile tribe, so it has to keep up alliances
221 with tribes who are on good terms and will allow it to graze over their *dirahs* when forced to do so. Hence it follows that groups or confederations of tribes are formed, friendly to each other and hostile to other similar groups. These groups, with their corresponding alliances, are often of century-old standing and serve a most useful purpose. They have, moreover, stood the test of war, drought and trouble. Examples of such groups are given below, and all Arabia may be said to be parcelled up into similar protective alliances.

(*a*) Harb—Mutair (Ilwa)—'Ajman tribes.
(*b*) Bani 'Abdilla (Mutair)—'Utaiba.
(*c*) Dhafir—Shammar and 'Awazim.
(*d*) 'Ajman—Murra—Najran tribes (a blood federation).*
(*e*) The various 'Anizah groups of the north, such as Dahamsha, Fida'an Amarat, Ruwala, Sba'a and Zana Muslim.

619 When the Central Government is strong, like the present Sa'udi regime, then tribes are made to keep the peace and behave themselves,

701 * The 'Ajman claim to be able to turn out over 10,000 fighting men is obviously exaggerated. Their full fighting strength is probably about 8,000. They once claimed to be able to muster 2,000 mounted men, but that is not so to-day.

726 The 'Ajman have several *nakhwas* or war cries, of which the three commonest are—"Garás al hadid wa ana ibn al 'Ajám", "Sáfi al maut wa ana lathálath" and "Sufar sáfi al maut wa ana lathálath"—meaning "Cutter of iron, and I am the son of the 'Ajman", "Death cleared all and I still survive" and "Death is whistling and I am still surviving".

The 'Ajman tribe when about to join battle have a custom of tying up their side locks (*gurun*) over their heads in a tall knot, which they bind round with a *red* cloth. They call the head-effect thus caused "Al Ganana".

619 [178] The 'Ajman, whom some authorities would connect, and I think rightly, with the Qahtan, state that they are descended from the Sharafa of Najran, and claim with the Murra to have one ancestor, Yám. They certainly look upon the Murra as their blood brothers and each will help the other always. Should either the Murra or 'Ajman desire the help of the other against a common enemy, it is customary to send a messenger to the other tribe on a camel with *a red scarf or scarlet rope* bound round its neck. The messenger cries aloud to those he wants to rouse the words *'Áiyál Marqab!*, the sacred call of the descendants of Yám, and all know what the signal means—even if 'Ajman and Murra were themselves fighting against each other, a not uncommon occurrence, they would at once fraternise and combine against the common foe.—(Authority Shaikh Fuhaid al Fahad al Hithlain 30.6.38). Their tribal strength and undoubted war prowess makes their alliance valuable and their enmity a serious danger; but in politics they are a shifting and inconsistent factor, being as they themselves have been known openly to profess, "the friends of those who treat them best".

175 During the Ottoman occupation of Hasa and Qatif, the 'Ajman were constantly recalcitrant, in spite of subsidies doled out to their shaikhs, and they inflicted several serious defeats on the army of occupation.

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342 it is, sand may be used for the necessary ablutions in place of water.
515 So the cleaner and more handy the sandy bed of the nullah, the happier
584 are the occupants of the tent.

The phrase "proximity of water" is used in a relative sense only. In summer it must, of course, be close, within at most half a mile, but preferably much closer. In winter, however, when camels are not watered at all, and sheep and mares drink only once in four days, camps may be pitched twenty or thirty miles from any well. The household water is brought out on camel-back and in large and small skins, whilst sheep are sent off to drink at the wells, or in exceptional circumstances have water brought to them on camels.

CHANGING THE CAMPING GROUND

515 For sanitary reasons the camping ground is changed every eight or
233 ten days, but especially to provide new grazing for the camels and sheep. An ordinary change of ground usually involves a march of ten or twelve miles, always provided water is handy. This is not in any sense a "migration", which will be described in a later chapter.

492 When it is time to move, tents are struck, and tents and other heavy material are loaded on to the male camels (*jamal*), which are stronger and more suited for the work than the females: lighter gear, spare water, etc., are placed on selected females, and of course the family
[291] themselves mount on riding camels, the women moving off sheltered in their *maksars* or *ginns*, the tops of which are canopied over with bright coloured woollen or cotton material, as a protection both from the eyes of men and from the sun. The men go before on their *dhalûls*. If an individual householder with half a dozen tents is changing ground, he himself heads the procession, while his sheep and milch camels either follow, grazing as they go on a flank or in the rear, or have already been sent on ahead. When nearing the new ground, the head of the house rides ahead, selects the site for the tents, makes his camel kneel *mawâkh al dhalûl* and declares this to be the new camping ground.

701 If a whole tribe is changing ground the fighting men move out first
221 under their leader, all of them riding *dhalûls* and with mares and horses attached to their saddles by long leading ropes. Scouts (*shûr*) have

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already gone ahead to spy out the land, the grazing and the water. Assuming that there is no enemy near or danger imminent, the baggage-camels and women folk follow fairly close on their heels. After the women and camp gear, the herds of camels and sheep follow on a broad front, slowly grazing along till they reach their new camp. There they find everything ready and the tents pitched. A strong guard is, of course, left with the herds. As in the case of the individual tent owner, the shaikh decides on where the camp is to be, and on the spot where he kneels his camel and off-saddles, his own tent will be pitched.

A tribe in camp is not concertinaed up but scatters out over a wide space, each group of family tents being about two hundred yards from its neighbour if the ground is broken, and possibly four hundred yards apart in flat open ground. Hence a body of Badawin having, say, four hundred tents will cover a wide area when camped. This is the procedure in winter or spring when no enemy is about and likely to attack. In summer, on the other hand, when the tribe is camped on water, it literally surrounds the wells with tents, leaving only sufficient space for the camels and sheep to drink. Tents on such occasions are close together and generally in a series of lines, with tent ropes almost touching those of their neighbours. The widely scattered camp formation of winter may make it difficult for the fighting men to concentrate suddenly, but is ideal for passive defence. A sudden surprise raid cannot penetrate deeply into such a camp, as each tent becomes a small fort from which fire is directed on the intruders, who soon find themselves fired on from all sides. (The German pill-box system during the first Great War proved the efficacy of the method.) Badawin methods of fighting are discussed in Chapter XXVI.

Note.—

Asabe—the man who goes ahead to look for best grazing ground.

Sallaf—the leader of the tribe or head of family on the march. He always rides alone at head.

Makhir—is name given to the family baggage-camels as opposed to *Al Abe'ir*, milch and loose camels on march.

Al Ghanam—the sheep on the march.

Al Bahan—the lambs who march separate from the ewes.

411 hand and all wore the distinctive carnelian-
151 studded dagger, and one and all impressed
me as virile, reckless and uncontrolled, but
701 humorous and friendly. While we sat among
621 them talking there was a sudden stir, for they
had noticed a dozen mounted Arabs approach-
ing rapidly across the dunes. Then someone
recognized one of the camels and they re-
laxed. These camels were stretched out and
travelling very fast, yet were urged to even
greater efforts by the wild yells of their riders.
They were the scouts, sons of sheikhs and the
very pick of the tribe, who set out each dawn
to scour the surrounding desert, keen-eyed for
the tracks of strangers. Lithe, hard-bodied
and alert, these lads rode their splendid beasts
with effortless mastery. They had heard the
firing and, thinking the camp attacked, had
ridden back to help.

621 Scattered upon the dunes around us were
592 small black tents, round which naked infants
romped, while dark-clad women moved about
gathering sticks and tending herds of goats.
Sometimes a family changed its site, for,
though fear of raiders had imposed upon
them the need to keep together, their restless
nomad instincts drove them to constant move-
ment within the wide confines of the camp.
Such short migrations provided an interesting
sight as they moved slowly past. The children
drove the camels, laden with tents, cooking-
pots, watering-troughs and ropes, the simple
requirements of their life; while the Bedu
mothers and the virgin beauties of the tribe
rode in the slow swaying camel-litters.

574 That evening they feasted us on meat and,
after the camel herds had drifted in at dusk,
brought us great frothing bowls of milk, the
nectar of the Arabs. The night was filled with
the haunting sounds of an Arab camp—the
ceaseless restless moaning of camels, the bark-
ing of dogs, the rise and fall of Arab voices
from their gathering-places round the fires,
and sometimes the distant harmony of song.

312 Next morning when the sun was warm we
drove our camels across the sandy plain to
water at the well, which is situated close
under high limestone cliffs on the northern
401 edge of the valley. A few Arabs had already
312 arrived and were fastening their pulleys to the
scaffolding around the well. It is over 200 feet
in depth and stone-lined, a monument to
some forgotten people in the dim past. At the
deep wells in the Najd the Arabs use their

→ 448 (R) (TEXT CONTINUES ON P. 400(A)--ANALYST

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He is wealthy, and owns palm gardens at Ghazizah near Kerbela, at Baghdádlyah above Hit, and elsewhere on the Euphrates. Although his wisdom and skill in tribal diplomacy are much vaunted, he is now an old man and not so active as Núri of the Ruweilah; nor does he concern himself with external politics. He has suffered imprisonment at the hand of the Turks and cordially dislikes them, but his closest link with affairs outside the desert is his landed property on the Euphrates. He fears that if the Hindlyah escape, a part of Sir W. Willcocks's scheme of Mesopotamian irrigation, were to be put into execution, his gardens at Ghazizah might be partly submerged, and he was inclined to blame the English for their share in that project. He could only with difficulty be reassured on this head, and shown that the better distribution of the water would be of benefit to himself in common with all other land-owners.

A more striking personality is Hákim (Háchim) ibn Muheid, who with Hákim ibn Qeishish rules over the Fed'án, some 3,500 tents in all. Ibn Muheid is possibly second only to Núri esh-Sha'lán in the Anazah federation. He is a man of about 40, vain, money-loving, and strongly pan-Arab. His position on the middle reaches of the Euphrates enables him to close the riverain road to traffic whenever he pleases. Until the Baghdad Railway is completed, this road is the customary, and by far the shortest, means of communication between Aleppo and Baghdad, and is now connected with Constantinople by a railway, broken only by a short interruption on the Taurus. The Sbá' are less numerous, some 1,800 tents all told; their ruling families are the Beni Murshid and the Beni Hudeib (Hadeib).

Upon all the Anazah the Ottoman Government levies, so far as it is able, a sheep-tax and a camel-tax. The great sheikhs receive Ottoman subsidies, paid with something less than regularity. The sums are not large. A man like Núri may be given about £20 *a month, paid to his agent in Damascus, who uses the money for the* purchase of necessary supplies which he sends out to his chief in the desert. The Ruweilah, who raise no crops, are entirely dependent on Damascus for provisions.

The paramount Anazah sheikhs, Ibn Sha'lán, Ibn Hadhdhál, Ibn Sumeir, and Ibn Muheid, could each of them put into the field from 1,500 to 2,000 men, armed and mounted on camels, with a small proportion of horses. The Sbá' sheikhs could muster another 1,000. The united Anazah forces would therefore number about 9,000 men, if it were conceivable that they could ever be

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701 619 622 [231] gathered together at the same time—an exceedingly improbable contingency in regions where there are no adequate means of communication, and none but a loose tribal organization. Nor are the conditions of pasturage and water-supply prevailing in the Hamād suitable to large concentrations of men and animals. The total number of camels among the Ruweilah, 'Amārāt, Fed'ān, and Sibā' must be greater than in any other part of Arabia. They cannot, all told, be reckoned at much less than an average of 50 to a tent. The Wuld 'Ali are not so well supplied, but they may own about 20 to a tent. At this estimate the camel-herds of the northern Anazah would touch a very large figure—some 600,000 animals.

101 619 622

ANAZAH

DHANA MUSLIM

Tribe.	*Sub-Tribe.*	*Clan.*
Ruweilah. 3,500 tents Sh. Nūri esh-Sha'lān	*Mur'idh*, 500 tents Nūri esh-Sha'lān el-Mur'idh	*Nā'if* Nūri's tribe *Zeid* 'Arsān Abu Jizlah *Mijwal* *Meshūr* *Mu'abbil*
	Nusair, 500 tents Ibn Nuseir	
	Nāsir, 300 tents Munāhi ibn Nāsir	*Radhān*
	Dur'ān, 200 tents Sālim ibn Maalat	
	Furjah, 500 tents 'Asaf el-Furej	*Khudh'ān Filitta* Ghāzi el-Fuleita
	Dughmān 'Arsān ibn Dughmi	
	Manāyi' Māni' el-Khidhr	
	Ka'ka', 800 tents Hayyān el-Ka'ka' ibn Ghoshm	
	Kuweikibāt, 400 tents Māni' el-Kuweikib	*Wotban*
	Mehitta, 150 tents Ibn Mushelā	
Muhailif. 1,500 tents Ibn Ma'jil Ibn Majid Ibn Jandal	*Aakjo'*, 450 tents Qasīm ibn Ma'jil	*Mahayah* *Sala'ig*
	'Abdillah, 400 tents Mughāthi ibn Majid	
	Suwaima, 400 tents Fayyādh ibn Jandal	
	Badēr, 2–300 tents Ibn Ma'jil	

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Tribe.	Sub-Tribe.	Clan.	Military Value. Horse-men.	Camel-riders.	Armed men.
Beni Sakhr. Telāl ibn Fā'iz. (Not recognized by all the clans as paramount).	*Aghbein*	*Fā'iz* Telāl	90	150	
		Hāmid Ibn Quftān	95	20	
		Jahawashah 'Ajāj	7		180
		Dahāmshah	4		40
		Muteirāt Fanhūr	20		70
700–800 tents	*Ghufl Zeben' Falāh*	*'Athmān* Shaubash *'Abd el-Qādir* Hamd ibn Qam-'ān	110	200	
	Heqeish	*Zeidān* Fahad ez-Zeidān *Beshīr* 'Aqīlah ibn 'Eitān *Sālim* Fahhād ibn Ma-'eishah *Mōr*	80	250	
	Khadhīr Qablān ibn Dakhthāni	Clans and numbers not known			
(Ka'abnah) 120 tents	*Khurshān*, 120 tents				
	Hadīthah el-Khu-reishah				
320 tents	*Jubūr*, 320 tents Sālim ibn Izheir Fureij	*Fureij* *A'qumah* *Dīkah* *Ghayālīn*	60		300
1,140–1,240 tents			466	620	590
	Serdiyah, 150 tents Ghālib ibn Mit-'ab el-Qanj		40		250[1]
Saleilah. 100 tents	*Rusheid* Ghathuyān	*Radhāfa* (at Lej-jān and Umm er-Rusās)			
	Abu er-Rujeilah Jau'id				

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The political influence of Hā'il has decreased notably since the death of the Emir Mohammed, in 1897. At the height of his power he ruled over Riyādh and the Qasīm, and levied tribute from the Northern Harb, the Huteim, Fuqara, Wuld Suleimān, and Beni Wahhāb. The Southern Shammar tribes, great breeders of sheep and camels, number something under 4,000 tents. The villages of J. Shammar contain probably not much over 20,000 souls. Both tribesmen and villagers are devotedly loyal to the Emir. The subject tribes from whom he might be able, on occasion, to raise fighting men number at most 1,200 tents. Teima, which is subject to him, must have a population of from 1,500 to 2,000.

At a rough estimate Ibn Rashīd could probably raise from 500 to 800 fighting men from the villages, and 2,000 from the Shammar tribes. He might obtain another 500 or 600 from the tribes between Jebel Shammar and Teima, though their support would always be doubtful. The tribesmen would bring their own camels, but they would depend on the Emir for food and ammunition. The villagers he would have to mount and arm as well as feed. His own camel herds, seriously reduced in numbers since the days of the Emir Mohammed, may now amount to about 1,000 camels, including those which are not yet fit for service. The Shammar tribes are not as rich in camels as the Anazah, but they must average some 20–30 camels to a tent, which would bring the numbers up to 80,000 or rather more, including breeding camels and calves.

The relations between the Shammar and the Muteir are usually hostile. With the Dhafīr the Shammar are always at feud, but the Muntefiq were recently on good terms with Ibn Rashīd. The Huteim are out of hand and raid Shammar territories when the Emir is occupied with distant expeditions against the Ruweilah or the Dhafīr. On the western borders, the Huweitāt are the foes of all Shammar, except the sub-tribe of Rammāl, with whom one of their Paramount Sheikhs is connected by marriage. The B. 'Atīyah are hereditary enemies, and the Juheinah and Billi raid both the Wuld Suleimān and the Shammar.

Arab tribal federations or states, however, are held together only by an autocratic ruler, and their strength increases or diminishes in exact ratio to his weight and capacity. The Southern Shammar had their day under the Emir Mohammed. Since his death they have been handicapped by the violence and folly of their leaders. But, nevertheless, their numbers, their great tradition, and the support of the Ottoman Government make them still one of the chief factors in Central Arabian politics.

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'AJMĀN

Sub-Tribe.	*Fighting Strength.*
Ma'idh	2,700
Suleimān	1,270
Mahfūdh	1,200
Hillān	1,150
'Arjah	650
Shāmir	600
Hādi	500
Dhā'in	400
Sifrān	300
Hammād ibn Rāshid	300
Rusheid	200
Misra'	200
Miflih	100
Saleifi	100
Salēm	100
Bureih	100
Heiraf	100
Hayyān	100
Shawāwulah	80
Khuweitir	50
Total	10,200

7. *Beni Hajar*

The **BENI HAJAR** (or Hājir, often pronounced by Bedouins Hāyir) are nomads of bad reputation, ranging Hasa and part of El-Qatar, south of the 'Ajmān, with whom they have an agreement allowing them to use the 'Ajmi dīra, if provided with authorized *rafiqs*. They were always troublesome to the Turks, and are so now to both Ibn Sa'ūd and the Sheikhs of El-Qatar.

They are pastoral and breeders, but are said also to make excursions into piracy. They allow their women great liberty. Their extreme range is from 'Odeid to the 'Ajmān limit in Hasa; but by consent they wander as far north as Koweit. They have no one Paramount Chief. Their total strength is about 6,000 souls, and they claim to have 1,500 fighting men; the two sub-tribes are at feud. *For their small settlements in Najd see Chap. XVI, p. 606.*

BENI HAJAR

Sub-Tribe.	*Clan.*
Malhallabah (mainly in El-Qatar).	*Dāhish.*
	Fahrid.
	Hamrah.
	Hayyān.
	Jarbūah.
	Khayārin.
	Mahāfrah.